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the Spanish troops: "Ihnen graut's; politisch geben sie uns einen ängstlichen Dank, fühlen, das Rätlichste sei, zu entfliehen. Keiner wagt einen Schritt, sie zaudern, können sich nicht vereinigen; und einzeln etwas Kühnes zu tun, hält sie der Gemeingeist ab. Sie möchten gern sich jedem Verdacht entziehen und machen sich immer verdächtiger. Schon sehe ich mit Freuden deinen ganzen Plan ausgeführt." A presupposition for this plan was, that the princes would be political, would diplomatically try to avoid every suspicion, and so Silva thinks he has a right to rejoice.—And then a little later Orange announces by letter his determination not to come, and Alba exclaims: 'Er wagt es, *nicht* zu kommen! So war denn diesmal wider Vermuten der Kluge klug genug, nicht klug zu sein!'—In connection with the passages cited, it seems hardly necessary to give any explanation of the words: they are self-explanatory. In English I should render them: So for this time, unexpectedly, the diplomatist was shrewd enough not to be diplomatic.—In comparison with Egmont, Orange was considered at court *der Klügere, der Kluge par excellence*. His *Klugheit* consisted in eluding his antagonists; he was *politisch* like the other princes, who thanked, where they should have preferred to strike. Of Orange before all others Alba had expected this sort of diplomacy; hence Orange is now *nicht klug*, not diplomatic, because he is *klug genug*, shrewd enough, not to be so. Diplomatic or wise it was in the judgment of the other princes to yield, to be conciliatory. Orange was shrewd (*klug*) enough to recognize that this diplomacy (*Klugheit*) was not wise (*klug*). The interpretation of Frick and those adopting it assumes that Alba really thought it would have been wiser for Orange to come, as Egmont did; which, in view of Alba's well-defined purpose with regard to both princes, seems to me quite untenable.

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THE 'GIPOUN' OF CHAUCER'S KNIGHT.

Chaucer describes the Knight in the *Prolog* as wearing

'a gipoun
Al bismotered with his habergeoun.'

Skeat defines *gipoun* vaguely as 'a short cassock or doublet.' The *Century Dictionary* and Murray differ in details but agree that it was a garment worn sometimes above the armor and sometimes beneath. But Planché in his *Dictionary of Costume* declares that the only vestment known in England as a jupon, or *gipoun*, was the short surcoat seen on all the effigies of the latter half of the fourteenth century, and was therefore always worn *over* the armor. He quotes the lines in the *Prolog*, but says there is no other evidence that the *gipoun* was worn beneath. The illustration in the Ellesmere ms. represents a long, loose surcoat with wide sleeves, but this does not help us as it is manifestly a civil garment of the fifteenth century, probably the 'jupe' of the artist's own day, and quite another garment from the *gipoun* of Chaucer's.

With Planché I have been unable to find any evidence, save these two lines from Chaucer, to show that the *gipoun* was ever worn beneath the armor, and all the evidence from the effigies and from stray passages in literature seem to show it was always worn above.

For example, Lydgate says:

'and Tidens
Aboue his habergeoun
A gipoun hadde.'

Meyrick in his *Antient Armour* says: 'Almost all the authorities seem to show that this (the *gipoun*) was an exterior garment, yet we read in a French letter remissory, dated 1380, of a *buckram jupon*', and he quotes the two lines from Chaucer, which also seem to indicate that the *gipoun* or 'jupon' was sometimes worn beneath. But it does not necessarily follow from the fact that a jupon was made of buckram, that it was worn beneath the armor; for Planché describes the emblazoned *gipoun* of Edward, the Black Prince, which the effigy shows was worn outside, as made of 'fine buckram.'

Either Chaucer used the word in an unusual sense for 'hacketon,' or 'pourpoint,' or 'gambeson,' which were garments worn under the armor, or we must account for the 'bismotering' in another way. The first supposition seems unlikely, for in the arming of Sir Thopas Chaucer shows that he knew all the terms of dress and armor. A different explanation seems not impossible. The habergeon was strictly a shirt of mail, though often the term

was confused with any kind of armor that served as a body-piece. Over this the gipoun fitted snugly. The latter was generally white, and might well have shown rust stains from the iron beneath, after a long campaign; and, as it was sleeveless, it was exposed, especially on the sides, to contact with the sleeves of the habergeon, which might also effect a 'bismotering.'

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ON THE RELATION OF *Old Fortunatus* TO THE *Volksbuch*.

It must be regarded as reasonably certain that Dekker's *Fortunatus* is a recast and enlargement of *The First Part of Fortunatus* mentioned by Henslowe in 1596, and further that both Dekker and his unknown predecessor derived their raw material largely from the same source,—the German *Volksbuch*.¹

But which version did they follow: that represented by the Augsburg (A) texts, or that represented by the Frankfort (F) editions?² Or were both versions used? And how direct is the connection?

"The Augsburg texts," says Herford, "written in a Bavarian dialect, are in many places ampler in detail and circumstance: they use Romance forms more readily; the woodcuts also are wholly different, and on the whole superior, though less elaborate."³

To be more specific, the main textual differences are as follows:—

Chap. XI. A: "ich byn die iunckfraw des glücks;" F: "ich bin Fortuna."

Chap. XIII. According to A, *Fortunatus* goes to "Nantis;" F has "Andegauis."

Chap. XXX. F omits the warning put by A into the mouth of *Fortunatus* on bequeathing purse and hat to his sons:

¹ Herford,—*Studies in the Literary Relations of England and Germany in the Sixteenth Century*, p. 204 ff.; *The Pleasant Comedie of Old Fortunatus*, ed. Dr. Hans Scherer, Erlangen u. Leipzig, 1901, p. 1 ff.

² Dates of the earliest extant editions of A: 1509, 1530, 1533, 1534, 1544, 1548; of F: 1547, 1551. I quote from A 1509 and from F 1551.

³ P. 205.

"wenn es dann also gar auss kâme so satzte man eüch nacht unnd tag zu, so lang und so vil byss man eüch darumb brächte. Unnd wissen das ich den seckel sechtzig iar gehebt hab, und hon es kainem menschen nye gesagt, . . . Hierumb so seiend fürsichtig, wañ wa ir darumb kâmen so wurd er eüch nit wider. Also thet es gar wee von grossem reychtumb in armüt zu kômen."

Chap. XXXII. With reference to the reception accorded to Andolosia by the English, A has:

"Doch so sagten sy es wår ymmer schad das er nit ain Englisch man ware, wann sy vermainen das kain besser volck auf erttrich sey dann sy." F has merely: "Sie lobten ihn wievol er nicht ein Englisch Mann war."

Chap. XXXIII. In F the account of the dinner prepared with fuel consisting of costly spices is less detailed than in A. Omitted entirely is the king's comment on the source of Andolosia's wealth: "Wisst ich ainen brunnen da gelt auss zu schöpfen wäre, ich wolt selber auch schöpfen."

Chap. XXXVI. F omits Andolosia's exclamation:

"O almächtiger got, wie seind deine wunderwerck so gross, wie vermag das die natur das so under ainem schönen weiblichñ weibs bild so ain falsch ungetrewes hertz getragñ werden mag, hett ich dir künden in das falsch hertz sehen, als ich dir under dein schönes wolgestaltetes Angesicht sach, so wår ich in dise angst uñ not nit kômen."

Chap. XXXVIII. F omits the passage telling how Agrippina's maids tie a rope to her horns and then pull her and the maids hanging to her feet upward over a beam.

Chap. XXXIX. F in describing Andolosia's disguise omits: "unnd etlich farb angestrichen."

Chap. XLVI. F omits the moralizing reflection on Ampedo's death: "Half yn weder schön pallast noch daz bar gelt."

Chap. XLVII. F leaves out Andolosia's reason for his request to be let out of prison: "daz ich doch nit also ellendklichen on beicht unnd on das würdig sacrament hye ersterbe."

Chap. XLVIII. F omits the concluding reflections:

"By diser hystoria ist tzu vermercken, hette der iung *Fortunatus* im walde betrechtlichen Weissheit, für den seckel der reichtüb, von der iunckfrawen des glücks erwölt unnd begert, sy wäre ym auch mitt hauffen gegeben worden, denselben schatz ym nyemandt hett mügen enpfieren, durch welliche weissheit unnd vernunft, er auch tzeitlich